

CHRISTIAN INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”
GARDNER, SEPTEMBER 12, 1834.

SALVATION OF BAD MEN.

“He is so wicked, that I don't see how he can be saved!” This is an expression not unfrequently made in relation to very bad men, by those who, unable to sustain themselves by argument, still find it difficult to receive the doctrine of universal salvation. As to the righteous, they can very well conceive how they can be saved; nay, they are almost ready to allow there is no great difficulty in the way of saving good moral men, or persons of ordinary fair character; but, then, they have before their mind's eye certain notoriously bad men, and how such can be saved, they are unable to see, — nay, their salvation must be utterly impossible.

We have no doubt such sort of conclusions are entertained often by very honest and well meaning people. But they err, as we conceive, radically, in the premises. They consider salvation as an outward thing — a reward for certain attainments in virtue and piety. Punishments, too, they consider as an external thing. Now the truth of the matter is, salvation is not the reward of any one's good deeds, it is rather a gift; or perhaps we should speak as correctly if we said, it is the possession of virtue and holiness itself — a holiness, which by the Divine appointment, is necessarily connected with happiness. Happiness is the closely connected effect of righteousness, and the attainment of righteousness is salvation. The salvation, of Christ, is not the only one spoken of in the Gospel, is not a deliverance from demerited punishment, nor the bestowment of a merited reward, but a cleansing or a deliverance from sin itself. “Thou shalt call his name Jesus, for he shall save his people from” [from what? from endless misery? No. From the punishment due to transgression? No: but from] “their sins.” He saves men not from the effect, but from the cause — not from punishment — this is inevitable, as much so as happiness is necessarily connected with holiness — but from the evil principle itself — a principle which leads to all the wickedness and moral misery there is in the universe. A righteous man needs no salvation; if righteous, he is already saved — saved from sin. Hence said Jesus, “I came not to call the righteous, but sinners to repentance.” Such being the fact, how can a man can be saved,” would be much more pertinent, than the declaration that such an one is too wicked to be saved. — None but the wicked need to be or can be saved. They are the proper and the only subjects for salvation; and the greater their wickedness is, the greater is the necessity of their salvation. Whenever we hear people objecting to Universalism on the ground that some persons are too wicked to be saved, we are always disposed to turn upon them and mention others who are too good to be saved. Salvation is possible only to the wicked — for the very fact of their wickedness proves them to be the proper subjects for salvation — salvation from sin — a gospel salvation. If we were to hear a person speak of an individual as being so wise that he did not conceive how he could know any thing; or, of another, as being so ignorant, he could not conceive how he should learn; or if we were to hear it argued that no man could become rich because he is poor; or, that, another could not be rich because he is worth millions; — we should, doubtless, think such language highly singular and irrational. It is no more so, however, in fact, than the protestation that a man cannot be saved because he is wicked; and that none can be saved but the truly righteous. The truth is, the former are the proper subjects of salvation; whilst the latter are not, being already saved from sin.

We think the error to which we have alluded, has an injurious influence upon the christian character. It does not prize virtue, for virtue's sake, or for the present blessedness inseparable from holiness; but only as the purchase money — often hardly and complacently earned, — of an external, or foreign good. Nor do they dread sin, on account of the poison itself, but only as they dread an outward punishment which threatens to follow its commission. In this way, heaven is aspired to as the desired result of means which are too unwillingly and servilely attended to for the sake of it. Sin, too, is, or would be greedily committed, so far as its present effects are concerned; were it not for the dread of a local hell in the other world. Now principles such as these, though they may enable their possessor to put on the outward appearances of piety, go in fact to show that the heart, the inward man, is not, after all, right in the sight of God. They would commit sin, if they dared to — the will is genuine enough within them; but they are outwardly restrained from a principle of slavish fear. We need not say, that such principles in the

heart, can do but little good in the life. They are such as the eye of an heart searching God cannot approve; such as he must and will condemn. What he demands is the destruction of the evil principle itself, whereby the man has no desire to commit sin, though all outward penalties were removed; and whereby he would prefer to practice virtue, though it laid the foundation of no claim to eternal life. When the heart is right — all is right. This is salvation. This is what the wicked need, — and what they most need in proportion to their greater wickedness. “The whole need not a physician, but them that are sick,” and we humbly trust that the great Physician of souls, will yet heal all the moral maladies of the world, whereby it will be found that it is not impossible to save even “the chief of sinners,” but that he will deliver them from their wickedness and thus prepare them for immortal felicity. Who can object?

BENEVOLENCE AND MISERY.

The Christian Mirror has really made a serious attempt to show the consistency of the contradiction, that endless misery is a benevolent work. This attempt appears to consist of an extract from some autodox writer, whose ipse dixit is advanced as sufficient authority in the case. And how, reader, do you suppose the Mirror makes out its case? Why, thus. God is benevolent. The Scriptures teach this, and the autodox feel constrained to allow the fact. He will make some men miserable to all eternity. This the Scriptures do not teach; but the article takes it for granted that it is so. Well then, these two facts are brought in juxtaposition, and declared to be consistent because they exist — a sage argument indeed! Give us the same argument, and we can prove that eternal happiness is the work of malevolence; nay, we could prove that benevolence must naturally require the endless tortures of all rational beings in the universe. How? Why thus. God, we say, is benevolent. It is also true, we would say, that all rational beings will be miserable eternally. These two facts should be brought in juxtaposition; and then we would set off with the triumphant doctrine that the utter and infinite misery of all mankind is the most benevolent work which could be conceived of. Our autodox brethren are capital for an argument. Only give them the premises, and they will make out their case clearer than daylight — so clear indeed that no living soul could see it.

NOVELTIES.

We have not for a long time — that is to say, for several months, — noticed any new invention among our autodox brethren for getting up excitements for the benefit of their cause. Probably they find it impossible to turn their wits to any new direction in pursuit of novelties. Their “new measures” have perished in the using; even their own papers now begin to express doubts of the utility of those measures, and some, which once favored them, are bold to say, they have done their cause immensely more hurt than good. Their “distracted meetings,” are no longer “new”; they have become stale and insipid, and have lost their power to excite unusual attention. — Having thus exhausted their inventions, we take it they are growing cold for the want of new causes of excitement.

Now, perhaps, we can help them a little to the discovery of something novel. We are always bound to oblige our neighbors when we can, and therefore are not unwilling to make the suggestion. Suppose they should adopt a rational and consistent system of operations; that is to say, suppose they should have but two meetings on Sunday, and devote the rest of the day to private devotion and to family reading, &c., as for the other days of the week, suppose they should look at and regard that part of the Decalogue which requireth thus: “six days thou shalt labor, and do all thy work”; suppose, too, their ministers, in preaching should attempt to enlighten their hearers, by addressing their understandings, rather than to captivate and bind them by appealing to their passions; — this course would, unquestionably, be the veriest novelty that was ever heard of among the autodox; forthwith they would attract attention, and peradventure respect also; all eyes would be turned towards them; their meetings would be fuller, and the chance is, they would realize ten times the amount of permanent and salutary success, that they ever have found in their distracted efforts. We only make the suggestion. Certainly we have recommended what would be altogether a new thing among the autodox; and as they are on the stretch for novelties, perhaps they may consent to think seriously of our friendly suggestion.

WESTBROOK SEMINARY.

The Fall Term of this Institution commenced on Monday last. Already a respectable number of students are in attendance, and the prospects are highly encouraging. We think there will be a full school henceforth.

“ERRORS OF THE PULPIT.”

Under this head some Methodist writer in the Maine Wesleyan Journal takes occasion to rebuke that spirit of modesty and humility which would lead a preacher to speak as if he felt himself to be on the level with his hearers, and as if he were himself a sinner in need of pardoning grace. He complains that ~~whenever~~ he hears Methodist ministers calling his hearers fellow sinners. This he thinks is highly improper. He should rather say we saints call on you sinners. “It appears to me,” says he, a tacit acknowledgement of what the exhibition in which it is used as tacitly disclaims, viz. — equality between the ministers and impenitent sinners, in regard to sin and guilt.” He thinks such language is improper as it would be for an Ambassador who in exhorting rebels to return to loyalty and duty, should address them as fellow rebels. The modesty of such a writer is remarkable — why did he not go the “entire pork” and require the Methodist clergy publicly to thank God that they are not as other men, and to boast that they are not sinners before God. Verily we know of some Methodists — such too as have obtained sanctification and cannot sin, those who stand high on the “perfection” list, — who are sinners notwithstanding the opinion they have of themselves; — we mean if falsehood and slander, dishonesty and fraud are sins when committed by saints.

SPIRIT OF THE OPPOSITION.

If we may judge from various letters which the Editors of the Indiana “Sentinel and Star in the West,” receive on the subject of their paper, from the enemies of our cause, we might infer that the limitarians in the Western States are much more violent and vulgar in their opposition, than their brethren in the east. Sometimes their paper, which, truly, is an ably and judiciously conducted sheet, is denounced as “infamous,” “blasphemous” &c.; and at others, the Editors are styled “dogs,” and threatened with personal injury, burning of their office, house, &c. All this, doubtless, is for the glory of God! and in the exercise of a truly christian spirit! i. e. the christian spirit which the autodox creeds engender.

PRIZE ESSAY.

The Editor of the Utica, “Evangelical Magazine,” offers a premium of twenty five dollars for the best written Essay defining the ~~right~~ and leading principles of the doctrine of the Restitution — their adaptation for and their necessity in all the business transactions and social relations of life. The article may be long enough to occupy ten or twenty columns of the Magazine, and the manuscripts must be forwarded free of expense by the 1st of December next.

COMING TO THE LIGHT.

The cases of conversion to the knowledge of the truth are common; and their commonness is a subject of joy to all who labor to extend the triumph of correct principles. We do not copy the following on account of any novelty there is in it, but as the gentleman speaks well and in a good spirit, we are willing to show others an example worthy of imitation. We are indebted to the N. H. Star for the article.

TO THE PUBLIC.

The subscriber made a public profession of the christian religion about twenty five years since; the greater part of which time has been connected with the denomination known by the title of “Free-will Baptist,” and has sometimes improved his talents as a public speaker. But his views having received a material change, he now wishes to make a public declaration of his faith with regard to the final salvation of the human family.

For some time past, my mind has been wavering with regard to the number who should be saved with an everlasting salvation. About two years since, I received a letter of dismission from the Free-will Baptist Church in Bradford, N. H. by my request — which request I made in consequence of being dissatisfied with regard to their doctrine and order.

After several years of careful study with regard to the doctrine of the Universal Restitution, I hereby publicly declare that I believe it to be explicitly taught in the scriptures of divine truth, and I do look with an eye of faith to that glorious era, when the whole human family shall unite in singing a song of redeeming love in praise of him who sitteth upon the throne and the Lamb forever and ever.

ISAAC DAY.

Bradford, N. H., Aug. 23, 1834.

DEDICATIONS.

The new Universalist Church in Albany, N. Y., was dedicated on the 21st ult. The Sermon was preached by Br. I. D. Williamson, pastor of the Society.

A Meeting-house owned jointly by Universalists and “Christians,” was dedicated in Kennedyville, N. Y. on the 12th ult. The “Christians,” refusing in a very unchristian manner to unite with the Universalists in dedicating the house, it appears there were two dedications. The Universalist service was in the morning, at which Br. L. L. Sadler preached; and the “Christians” dedicated it over again in the afternoon — Sermon by Elder Millard.

ROCKINGHAM ASSOCIATION.

The Rockingham Association of Universalists met in East Kingston, N. H. on the 27th and 28th ult. — as we learn, not from the Minutes of the Proceedings but from an Editorial article in the Boston Trumpet. — Br. T. F. King was Moderator, and Br. H. F. Stearns, Clerk. Sermons were preached by Brs. H. F. Stearns, A. L. Balch, J. G. Adams, J. P. Atkinson, T. G. Farnsworth, T. F. King, T. Whittemore. Eleven Ministers were present, and the meeting appears to have been a happy and useful one.

NEW ASSOCIATION.

A meeting of ministers and delegates is notified to be held in Piermont N. H. on the 8th and 9th of next month, for the purpose of organizing an association of Universalists to embrace the societies in that region.

NEW SOCIETY.

The Utica Magazine states, that a Universalist Society was formed in Monroe, Ashtabula Co. Ohio, on the 12 of July last.

THE CONTROVERSY.

Our readers will be presented with Br. Thomas' Reply to Dr. Ely's last letter, next week. It is received; but reached us at too late an hour to allow of its insertion to day.

For the Christian Intelligencer.
ITINERANT MINISTRY.—NO. 5.

BR. DREW, — Being one of the oldest preachers in this State, of our order, having been educated in Unitarian Orthodoxy, and afterwards convinced of the truth of the unity of God, permit me to say, what seems to me, to be most wanting among christians of these various opinions. There are among them all, those who appear to be true christians; and there are those who do not manifest the spirit of Christ. Men may be respectable in the eyes of the world, who are only worldly minded men. Now the Bible makes a distinction between men, which, I think, ought to be duly observed. John says, 1. iii: 10. “In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Who soever hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him.”

Gal iv. 26. “Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren we are not children of the bond-woman but of the free.”

Now, Brother, do we not meet with these different characters in our own day, and among our own order? Do we not believe that sincere christians are found among other orders, who have been taught from early life, to believe in never ending misery to a large portion of mankind? And have not some of us been early taught so to believe? But do we not find, men in our order, who manifest no zeal, except to ridicule and treat with contempt all orthodox people; people far better in temper and practice than themselves? What is this but hatred and ill-will, which leads them to speak evil of, and despise those who practice righteousness? Is it not the spirit of Cain, who killed his brother; because his own works were evil, and his brother's righteous? Is it not the spirit of Ishmael who mocked at the child of promise? Ought not such persecutors to be cast out, from among us, as born after the flesh, children of the bond-woman, and not of the free?

It is to me, I must confess, very disagreeable to hear the sincerely godly, who aim to do right, made the laughing stock of persons, who might be calling the children of the devil, if we may know the tree, by the fruit it bears. When I hear the religion of any order ridiculed, or treated with contempt, it strikes me, the person who does the deed, has no veneration for religion himself. He then, is nothing better than a persecutor. Really he is a murderer, because he hates his brother. If he did not hate his brother, he would not murder his character or good name. He does not as he would be done by.

If I think my brother is in error or iniquity, it becomes me to use all proper means, to save him from misery and ruin. Will piety lead me to reproach him? Will love lead me to ridicule him? Will the spirit of Christ lead me to treat him with contempt? If I think my brother in error, should I not be faithful to him, and in a friendly manner, point out his faults? Will not love and good will lead me to feel piety and compassion; to pray to God for his grace to help him from his wretched and despicable state?

Is there not some wicked principle displayed by writers who flatter their own order at the expense of other orders; by telling how good we are, and how bad they are? Would there not be evidence of self denial, and humility were we to say less in our own praise, and more in commendation of others, where we can in truth?

Brother, you do mention with praise the exertions of the orthodox Congregationalists, in Maine; who the last year, supported 80 missionaries, who did 20 years labor in one. Now, what does show a man hearty, in any cause, like giving away his cash? The gluttonous man and the wine bibber, shows where his heart is, by the provision he makes for his carnal appetite. The worldly man shows where his heart is, by his plans and schemes to get money, and make a show, and obtain fame, and gratify his lust. As a man thinketh in his heart, so is he. Such is his true character. And out of the abundance of the heart, the mouth speaketh, the hands worketh, and the feet walketh. Hence, do we not learn that our brethren love the Savior, who went about doing good, by following his example. Shall we not go and do likewise? S. S.

[For the Christian Intelligencer.]

SLANDER.

There has been, and still is, a great deal both written and said, and that justly, against this great evil — an evil which has been the means of destroying the happiness, blasting the prospects and sending to an untimely grave some of the fairest and best portions of our race. — It is an evil against the attacks of which no one is secure. — It steals upon us unawares — it breaks in upon our peace when and where it is least expected — when we think, we are faithfully performing our duties both to God and man — moved by the machinations of some secret enemy who under the garb of friendship, has made his way into our confidence for this purpose, it seeks to destroy our reputation where we think it is the most firmly established — it is in fact the last and the worst weapon to which cowards resort for the purpose of satisfying their revenge.

Does it not then behoove every friend of man to lend his aid in the endeavor to root this accursed evil from society? This evil which, when successful, destroys something that is dearer to man than life itself; — something the loss of which renders a man most miserable, and without which it is not desirable even to live? Ought not every one to strive to discover that wretch who attempts to gratify his hatred by sacrificing to its shrine the peace and good name of his neighbor? And ought not the man who is guilty of this great and heinous crime, to suffer the well-deserved punishment due his wickedness, in being despised and condemned by every good man? most assuredly and justice would not be done if he were not thus treated.

But if it is so great a crime to slander the neighbor, how much more heinous a crime is it to go higher for a subject and slander our heavenly Father! Yet this is done, — yes, to the shame of Christians he it spoken, that a large portion of the Christian world believe and support aspersions on the character of God which, if true, would make him a foul and wicked monster! Perhaps some may be ready to ask, — in what way is he slandered? What are these aspersions? Examine the partialist creed and discover them in almost every line. Instead of representing “our Father who is in heaven” in his true character and relations in which he is revealed in the holy scriptures as standing to his earthly creatures as their Father, friend and preserver, as a God of love, mercy and justice, “whose tender mercies are over all his works” — they set him before us, as still our Father but yet our enemy and destroyer, as a ruthless tyrant who has condemned the greater portion of his children to the most excruciating torment forever and ever!

And is it not slander, base, unqualified and unjust slander, thus to vilify and misrepresent the character of our Father and our God? What man is there, who would not think he was most wickedly slandered in having the report of untrue go abroad into the world, that he had doomed a greater part of a large family of children to perpetual imprisonment for doing those things which he had foreseen from the moment of their birth they would do, and which he had in his power to prevent them from doing if he had been so minded? As he had it in his power to prevent them, would it avail him much to plead that his children were free agents — that he had warned them to turn from their evil ways and live but they would not listen and that for this reason he had permitted them to go on to their ruin? If this was the case, would any one believe that he was a man susceptible of pity and that he was purely benevolent, merciful and just? that he was possessed of the feelings of a parent? Would any one consider him a man who could be loved as a parent ought to be loved? Would they not rather think that he was dead to pity? that he was unkind, unmerciful and unjust? And that, so far from being loved as a parent ought to be loved, he ought to be, feared, hated and shunned by all?

And would not the man who should spread such a report concerning his neighbor, if it were untrue, be condemned and neglected by every good man as one who was endeavoring to injure his fellow all that was in his power? He certainly would. But although those who slander the frail, finite and mortal creature, would be thus badly treated, yet the slander of the great glorious and infinite Creator, “the King immortal and invisible, the only wise God our Savior,” is viewed by many who call themselves Christians with the greatest indifference — indifference did I say? — I was wrong — not with indifference surely is this slander viewed, but with the greatest desire for its spread. They devote their lives and their talents in endeavoring to increase the number of its believers, and they “compass sea and land to make one proselyte” to the creed of which this slander of God's character forms a large component part.

In proportion, however to the spread of liberal principles and the advance of enlightened views concerning the character and government of God, do these endeavors

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDNER, SEPTEMBER 12, 1834.

STATE ELECTION 1834.

The following are the votes for Governor so far as received when our paper went to press. We have prefixed the votes of last year for convenient comparison. The votes for Representatives to Congress are about the same as those for Governor. So far as ascertained by the returns, Mr. Smith is elected in Cumberland, Mr. Evans in Kennebec—Judge Bailey, in Lincoln and Col. Hall in Waldo.

KENNEBEC.

	1833.		1834.	
Donip.		Donip.		Hill, et al.
Albion, 81	65	20	143	116
Augusta, 161	344	47	334	519
Belgrade, 96	109	21	120	148
China, 152	132	37	200	235
Chester, 50	57	20	79	86
Clinton, 154	36	17	270	78
Dearborn, 76	23	34	32	
Farmington, 138	118	66	231	180
Fayette, 25	128	13	24	149
Gardiner, 151	216	71	259	386
Greene, 102	42	9	119	97
Hallowell, 30	298	128	568	30
Leeds, 77	137	22	99	170
Monmouth, 157	102	40	156	175
Mr. Vernon, 46	170	46	214	
New Sharon, 133	60	53	172	140
Pittston, 50	120	11	97	231
Readfield, 55	173	20	61	281
Rome, 21	58	47	103	18
Sidney, 45	187	20	83	323
Temple, 65	23	6	85	41
Vassalboro', 12	166	32	129	463
Vienna, 13	84	1	17	90
Waterville, 162	204	2	225	254
Wayne, 63	53	7	100	107
Wilton, 15	69	153	130	134
Winslow, 48	59	22	92	156
Winslow, 32	48	49	70	112
Winthrop, 94	130	73	90	257
	2,320	3,406	964	3,678
				5,844

SOMERSET.

Anson, 19	60	48	28	160
Bloomfield, 110	49	1	122	82
Canaan, 18	6	18	25	40
Concord, 31	57	6	64	93
Emblem, 90	163	20	162	249
Fairfield, 83	83	20	114	138
Madison, 82	73	13	83	130
Mercer, 96	67	5	118	142
Millburn, 122	15	148	176	
Norfolk, 49	12	2	69	57
Avon, 108			23	
Phillips, 114			81	20
Strong, 92			64	
Starks, 123			108	
E. Pond, 42			18	
	707	692	142	1,039
				1,475

LINCOLN.

Alna, 79	18	19	138	2
Bath, 176	233	23	174	507
Bowdoin, 83	65	37	135	183
Bowdoinham, 81	92	50	123	196
Dresden, 81	81	111	158	
Georgetown, 66	13	8	140	48
Jefferson, 153	36	27	179	162
Lisbon, 111	128	30	175	271
Litchfield, 62	74	102	84	140
Phillipsburg, 17	85	11	28	184
Richmond, 32	55	33	72	103
Waldoboro', 135	253	4	170	407
Wales, 49	21	5	86	38
Warren, 61	95	158	256	127
Whitefield, 97	78	9	141	144
Woolwich, 19	32	46	81	186
Wiscasset, 64	107	46	59	239
Edgemoor, 59	55	12	74	89
Boothbay, 98	55	27	120	168
Newcastle, 110	84	16	119	127
Nobleboro', 266	14	24	251	62
Topsham, 54	114	16	90	221
Lewiston, 72	114	104	179	
Bristol, 145	62	74	226	209
Bremen, 46	33	56	43	
Union, 105	127	34	151	145
	2,242	2,185	811	3,176
				4,484

PENOBSCOT.

Bangor, 466	467	43	576	873
Brewer, 61	65	10	157	184
Dixmont, 84	33	126	71	
Dutton, 43	9	7	93	50
Hampden, 175	65	5		
Heron, 99	10	121	14	
Levant, 83	50	1	127	79
Newburg, 41	9	2	57	31
Orrington, 36	76	16	54	163
	1,018	784	84	1,311
				1,395

CUMBERLAND.

Portland, 913	878	108	949	1393
Cape Elizabeth, 148	23		215	54
Cumtland, 97	103	17	123	116
Scarboro', 291	26	1	364	61
Freeport, 147	113	1	167	240
Westport, 362	104	7	524	228
Standish, 224	81		319	117
N. Yarmouth, 68	249	12	92	412
Durham, 113	66		151	188
Falmouth, 130	112	18	184	189
Gorham, 257	256	3	293	291
Windham, 154	84	9	240	197
Pownall, 110	73	2	111	115
Raymond, 172	18	1	205	109
Poland, 260	70	2	260	106
Baldwin, 32	21	1	154	40
Naples, 60	25	1	53	48
Sageo, 233	101	2	247	379
Brunswick, 65	69		98	135
Harpwell, 147	32	83	255	71
Gray, 147	32	83	255	71
N. Gloucester, 124	118	38	167	167

OXFORD.

Paris, 243		113	
Buckfield, 232		125	
Turner, 232		134	
Canton, 308		34	
Jay, 115		85	60
Hebron, 82		140	
Sumner, 106		60	
Livermore, 95	159	24	309
	640	601	467
			1,274
			1,000

YORK.

Saco, 189	278		224	380
-----------	-----	--	-----	-----

Singular Robbery.—An honest German named Hendrick Brown, who had worked three years on the South Amboy and other Rail Roads, and who had saved by his operations \$295, was robbed on Saturday evening, in the eating establishment of John Inverness, of all his money. He had previously deposited \$225 in the Savings Bank, which he had drawn out, and had added to it since of his earnings, \$70. He went to a lawyer at the instance of Inverness, who urged him to deposit his money in the Savings Bank, and with whom after it was counted he left it. He then went away, and returning got his money and went at the instance of Inverness to his celler, where he was placed in a back room. There his money was counted again by Inverness, and Brown put it again in his pocket. Shortly afterwards he started to go away but was prevented by a black man in the establishment named Duncan, and Inverness coming in, told him very pleasantly he could not go until he had eaten and drunk with him. He was then furnished with drink, apparently well drugged with laudanum, and soon after fell asleep. When he awoke all his money was gone, and his inquiring after it useless. He made a complaint, and Mr. Jessup, aided by Mr. Somerindyke, went to the place, arrested Inverness, searched the premises, and found \$10 of the stolen money upon him. He was brought up and committed for the offence, but the recovery of the poor German's money appears to be hopeless. — *N. Y. Daily Ad.*

Murder on the High Seas.—The brig Juniper, Captain Crosby, sailed from this port for Surinam on the 4th ult. On the 14th ult. 30, lon. 43, at 2 A. M. during the second mate's watch, the captain and first officer, Mr. Wm. Eldred, being below, asleep in their berths, the cook, a Spanish black, who usually slept in the cabin, stabbed Capt. Crosby twice, with a dirk, in the breast. At the second blow, the dirk broke; Capt. C. sprang from his berth, and gained the deck. As he passed out the companion way, the second mate ran to his assistance, caught him in his arms, and asked him what was the matter? Capt. Crosby answered, "I don't know," and immediately expired. In the mean time the cook took a bayonet from a musket in the cabin, and stabbed Mr. Eldred, the first officer, in eighteen places. Mr. E. threw himself from his berth, grappled with the assassin, and succeeded in reaching the deck, when the second mate and man at the wheel secured the negro. Mr. Eldred miraculously escaped death, but is confined to his hammock, and will probably recover.

On the same day these events happened, the Juniper spoke the brig Agile, Capt. Parsons, who put his second officer on board to assist in navigating the vessel, and yesterday morning she returned home with the cook in irons.

We learn that the cook has confessed, or declared, that one of the crew was a confederate with him, and that their plan was to murder the captain and first mate in their sleep, then the second mate, and man at the wheel, and the watch forward. The rest of the crew were to be murdered, one by one, as they came on deck when the watch was called, and the vessel was to be taken to Havana. — *C. H. B.*

Capt. Howard of the Rev. Cutter Hamilton, on being informed of the state of the vessel, soon after she anchored, promptly repaired on board with a boat's crew, irons, &c. to secure the murderer and those suspected of being in the plot. — *Bost. Pat.*

Otto of Rose.—The rose fields in India, are described as, at the proper season, extremely beautiful. — Rose water is both good and cheap; the otto is obtained after the rose water is made, by setting it out during the night and until sunrise in the morning, in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top. The rose water thus skimmed bears a lower price than that which is warranted with its cream entire. To produce one rupee's weight of otto, two hundred thousand well grown roses are required. The price even on the spot, is extravagant. — *Phil. Price Current.*

On the 8th of January last, Capt. Nickerson of the schr. Sun, of the Despatch line of New York and Boston packets, left at the store of Mr. George Dana, No. 13, Long wharf, a box directed, — "X. Messrs. Boorman, Johnson & Co. Merchants, New York, this side up with care," which he stated he had taken on board at Boston, and could find no owner for in New York. Yesterday afternoon, as the box had been in the store ever since, without being claimed, it was thought best to open it, and ascertain if the contents were of any value. On opening the box, it was found to contain a new half barrel, nearly made, similar to those in which whiskey is put up, the bung was knocked out, and Mr. D. and others drew some liquor in a proof glass, resembling cherry rum in appearance, but could form no idea of the kind of spirit in the cask. It was also ascertained that the cask contained something besides liquid. The head was then taken out, and in it was found the body of a *white or light mulatto* boy about 10 years old, the flesh of which was much shivered and smelt offensively. It had a cloth around the head and shoulders, but was otherwise in a state of nudity, and had been packed in shavings and the cask then filled up with spirit. An inquest was held before Prince Snow, Esq. Coroner, and the jury returned for verdict that "he came to his death prior to the 8th of January last, past, by what means is to them unknown." As Capt. Nickerson is not now in the city, no information can yet be obtained of him respecting the affair. — *Boston Patriot.*

Niagara Falls.—Mr. Ingram — whose recent work descriptive of Niagara Falls we have noticed — has explored that region to some purpose. The Buffalo Republican says: "He has not been content with simply viewing the Falls from one or two situations easy of access, but he has explored the whole country in the neighborhood of the cataract; and it is to his enterprise that visitors are indebted for a knowledge of the cave under the middle or ribbon fall, (one of the most imposing and sublime views that the Falls present) and to the pathway, which now enables them with little or no inconvenience to pass behind the sheet of water which veils this cavern, and into its very jaws."

The blind man's Bible.—We have before us, in a goodly sized quarto volume, the Gospel of St. Mark, embossed for the use of the blind. This is the first book that has been prepared in this country, on this plan. It is the handy work of Mr. Snider, the gentleman who acts as secretary of the institution, and is a beautiful illustration, if not fulfillment, of the prophecy, that "the blind shall see." This admirable specimen of the art of embossing letters, is worthy the attention of the curious. — *Phil. U. S. Gaz.*

The plan of embossing letters for the use of the blind was first suggested, we believe, by the Rev. Mr. Taylor, of York England. He applied it merely to the letters explanatory of the propositions of Euclid. The first application to the purposes of printing was made by the Director of the New England Institution for the Education of the Blind in this city. Several specimen sheets were published nearly two years ago.

Further experiments have shown that the printing could be done better and cheaper in another way; we have seen some beautiful specimens of this method. In a few weeks there will be published a part of the New Testament, which judging from the specimens, will be as far superior to the work of Mr. Snider as his is to the book printed in Europe.

One great advantage of the method adopted by the Boston Institution, is that the type can be set up and the proofs worked off by the blind.

We were pleased to hear the confident assertion of the head of the Institution, that in a short time books might be supplied to the blind at a very moderate rate, and of a much more convenient size than those heretofore used.

A negotiation between the authorities of the General Government and the Wyandot Indians, is now on foot for the purchase from the Indians of the Wyandot Reservation, in Ohio, embracing 146,216 acres of superior soil, the only lands in the State having an Indian title. The Government offers to give the Wyandots the same amount of land, west of the Mississippi, as they have in Ohio; to give them the amount their lands sell for, reserving 70 cents per acre only, to defray expenses on sales, &c.; furnish each warrior with a rifle; furnish each family with a sufficient number of blankets; furnish the Indians with one year's provisions; be at the expense of removing them; and pay five per cent. on the amount of sales for twenty years; then pay the Indians the balance, after deducting the 70 cents per acre, or invest it for their use. — *Balt. American.*

Amazonian Conflict.—A late foreign paper relates that there has been a desperate and disgraceful battle between two parties of the fair sex, at Ghent. It seems that a portion of the female operatives engaged in the manufacturing establishments, had formed themselves into a kind of Trades Union, and were resolved to compel all the others to form with them a combination for the purpose of ceasing all labor, or raise their wages. From arguments they resorted to blows, and nearly one hundred and fifty of these gentle beings were engaged! It is added, that fortunately, no lives were lost, but innumerable caps and bonnets were torn to tatters, several ears and noses demolished, and handfuls of hair were seen floating away in the breeze.

Prison Riots.—On Saturday night, the prisoners confined in our jail, made an ineffectual attempt to break out, between 10 and 11 o'clock. By some means, they forced one of the doors in the chamber, and thus, all 5 in number, got together, armed with knives and various missiles, bidding defiance, and threatening death to any one who approached. One of the prisoners received a slight wound from a pistol shot, another received a knockdown, and the remainder finally were obliged to submit. The rioting continued throughout the night, to the great disturbance of the neighborhood, and, on Sunday morning, they were all heavily ironed and chained to the floor. They are all imprisoned for trifling offences, and the terms for which most of them were sentenced, would have soon expired, had they not been so silly as to prolong them by this last outrage. — *Reading Chron.*

When the learned John Selden was a member of the assembly of divines at Westminster, who were appointed to new model religion, he delighted to puzzle them by curious quibbles. Once they were gravely engaged in determining the exact distance between Jerusalem and Jerico; and one of them, to prove it could not be great, observed that "fish were carried from one place to the other." On which Selden observed "Perhaps it was salt fish," which again threw the assembly into doubt.

Telescopes.—Mr. Amasa Holcomb of Southwick has been engaged several years in the construction of Telescopes. — He is a self taught man, and has at length brought his instruments to a high degree of perfection. His best instruments have been examined by a committee of scientific men in Philadelphia, and by the Professors of some of our New England Colleges, and pronounced equal and on many accounts superior to any that have been imported. Mr. H. does probably what no other man has ever done, casts and grinds his mirrors and lenses, makes the tubes, and finds and fits all the mountings and finishings. He affords the instruments at about one fourth of the price of foreign ones. Mr. H. is deserving the praise of his countrymen, and we hope will find a ready sale for all the Telescopes he can make. — *Westfield Journal.*

We understand that a girl living in the family of Dr. Sweet, in Norton, has been apprehended, for poisoning the family of the Doctor, by mixing arsenic in their food. She has confessed the crime. None of the persons have died, and it is hoped they will all recover. The girl had also taken poison herself, saying she expected they would die, and she might as well go with them. — *Taunton Daily Whig.*

The Emperor of Russia has, through the medium of the Baron de Krudener, Minister Plenipotentiary at Washington, presented Joshua Shaw, Esq. of Philadelphia, with five hundred dollars, for an improved percussion cannon lock, invented by Mr. Shaw.

The riots at Madrid had not been renewed — numbers had been arrested. The number of monks who fell victims to the mob's fury amount to from fifty to sixty. — The public feeling was directed only against the friars, as the regular priesthood during the greatest excitement appeared among the mob in their religious robes, when they were respectfully treated and drew forth the usual tokens of veneration.

The devastation and havoc committed by the Cholera at Madrid was immense; high and low alike fell victims to it. The alarm is very great! — no accounts of the cases or deaths are given to the people — they are left in entire ignorance as to its increase or decrease; 500 cases a day, and 260 deaths within the same time were known.

The Inquisition of Spain has been suppressed by a royal decree.

Rio de Janeiro, July 23, 1834. — *Gentlemen* — Since the first instant we have to advise of our eleven arrivals from the United States, by which we have received 13,451 lbs. flour, and several arrivals from the Cape of Good Hope and Mediterranean with about 15,000 bushels wheat. Notwithstanding the arrivals, the prices of flour has not yet declined.

Leopold of Belgium lately visited the American ship Nabob, at Antwerp, and passed high encomiums upon her appointments and workmanship. This was all very gratifying, we dare say, to her commander; but it wasn't worth half so much, after all, as the expression of opinion from one our East River carpenters. We don't believe his Majesty is much of a judge.

The Harper's Ferry Press states that the people of Shepherdstown, Md. had a regular bear chase last week. The animal was discovered near the town, and after a pursuit of men and dogs, was finally captured and lodged in the corporation jail, where he died in a few hours.

APPOINTMENTS.

Br. McFarland will preach in Orland next Sunday; and in Knox on Sunday the 21st of this month. — Br. D. T. Stevens appoints to preach in Hampden on the 1st Sunday in October; in Bangor the 2d; in Eddington on the 3d; in Orono on the 4th; in Lincoln on the 1st in November; in Stillwater on the 2d; in Bangor on the 3d, and in Hampden on the 4th. — Br. Mark L. Chase will preach in Hampden on the 3d Sunday in this month. — Br. S. Stetson will preach next Sunday in Liskor, and in Milburn on the 3d Sunday in September. — Br. Theophilus Fisk will preach in Bangor on the 3d Sunday in September. — Br. Ellbridge Wellington will preach in Bangor next Sunday and in Eddington on Sunday the 21st inst. — The Editor will preach in Bethel Church next Sunday, and in Pittston in a week from that day.

MARRIED.

In Portland, Thursday evening last, Mr. James Gould to Miss Ann Hoppers. — In Buxton, July 10, Mr. William Whittier to Miss Ruth S. Bradley. — In Strong, Philip M. Stubbs Esq. to Miss Julia G. Eastman. — In Hallowell, Mr. Mark H. Brooks, of Bristol to Miss Mary Dodge.

DIED.

daughter of Capt. Amos Morgan aged 20 years. — At Sandy Bay, August 21st, Mr. DERONAH, wife of the Rev. B. B. Murray, aged 36. In this dispensation of divine providence, a bereaved husband has been called to part with a beloved wife; a widowed mother, with an affectionate daughter; children, with a kind and indulgent parent; and the society to which she belonged, with one of its brightest ornaments. She had, for several years been a prey to a lingering disease, which had, ere this, well nigh brought her to the grave; but her constitution naturally good, held out till the time mentioned above as the day of her decease, when tired nature gave over, and her spirit returned to God who gave it. She will long be remembered by the people with whom she spent the last years of her life. By her christian-like conduct, and the amableness of her manners, she had obtained the respect of all that knew her. In the life she lived, she showed the good effects of her principles. She believed in the final happiness of all mankind; and this hope of hers was "big with immortality;" it was "like an anchor to the soul, both sure and steadfast." Death came not upon her unawares; it came not as a "thief in the night," but by slow and sure approach, the meaning of which she well understood. She looked and saw it at a distance, and viewed it with calmness; and, in the more near approach, it proved not to her "the king of terrors." Her mind was composed till the last, and when she found that the hour of her dissolution had come, she welcomed death as that which alone could "break up her prison house, and let her spirit go free."

Who that knew her character, while engaged in the active scenes of life, and saw her resignation in the hour of death, can doubt that a belief in Universalism is good to die by? Well might the angels of heaven let me die as she died, and "let my last end be like hers." This dispensation is truly afflictive to our worthy brother who is left with three children to mourn the loss they have sustained. It is but a few weeks since they were called to part with an interesting infant. This privation Mrs. Murray bore with perfect resignation; and all the pains attendant upon disease, she underwent without a murmur; and scarcely a groan escaped her during her sickness. The ministering brethren generally will, doubtless, condole with our beloved brother; and may he be sustained under this heavy affliction, and with Eli may he be enabled to say, "It is the Lord, let him do what seemeth to him good."

In compliance with the dying wish of Mrs. Murray, Br. Willis of Salem was requested to perform the funeral services, in agreement with which, he attended, and gave a very appropriate discourse, and tendered consolation to the mourners. A deep solemnity pervaded the whole assembly, and with one accord, they seemed to say, a much loved one had departed.

Trumpet.

FRANKLIN BANK.

THE STOCKHOLDERS of the FRANKLIN BANK, are hereby notified, that their annual meeting for the choice of Directors for the ensuing year, and for the transaction of such other business as may legally come before them, will be held at their Banking Room, on Monday, the 6th day of October next, at 2 o'clock P. M.

HIRAM STEVENS, Cashier.

Gardner, Sept. 10, 1834.

NOTICE.

ALL persons indebted to the subscriber are hereby requested to settle either by Cash or Note without further delay. — Those who do not comply with the above request previous to the 1st of November next, will positively find their accounts with a lawyer.

L. L. MACOMBER.

Sept. 4, 1834.

HELP.

IN the southern States, our brethren advertise for "slaves" and "servants"; we, in the northern States, ask for "help." Well, this is what we want now, — in the shape of a good woman or girl to assist in the domestic work of the Editor's family. The conveniences for doing the work are very great; the family is not large, and four sh

